

# St. Anthony's Messenger.

ORGAN OF THE THIRD ORDER OF ST. FRANCIS

AND DEVOTED TO

THE INTERESTS OF THE HOLY FAMILY ASSOCIATION.

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No. 12.

MAY, 1909.

VOL. XVI.

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(FOR ST. ANTHONY'S MESSENGER.)

## *Queen of Angels.*

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Queen of Angels, title sweet,—  
Mother, beautiful and fair,  
See us, humbly, at thy feet;  
Take from us the gifts we bear.  
We would join with choirs above,  
Fielding honor to thy name,  
And, with hearts that throb with love,  
Spread o'er all the earth thy fame!

Queen of Angels, Virgin bright,  
Cause of all our joy most pure,  
May no false, misleading light  
Ever from thee us allure!  
Teach us how for God to live;  
Make our hearts grow stronger, till,  
With the grace that thou canst give,  
We thy Son's desire fulfil!

—Amadeus, O. S. F.

## The Tertiaries' Corner.

In their home life, Tertiaries should strive to lead others by their example, and to promote pious practices and all that is good. (Rule, Chapt. II, § 8.)



NE way of giving good example which is always within our reach and within reach of all, lies in the perfection with which we perform our ordinary actions. Now, the perfection which we bring to the performance of our ordinary actions depends on the idea we have of their importance. There is but one thing for us to do in this world, and that is to fulfill the will of God. But the will of God is not measured by time, or place, or employment; it is its own measure. When God created the human body; He assigned to each part its place and its functions in the general organism, and it is evident that the perfection of the various parts of the body consists in not departing from that economy of Providence. So it is with ourselves. We shall be holy if we abide in our vocation and if we fulfill its obligations with persevering fidelity.

Our Seraphic Father gave the following advice to those who desired to leave the world in order to follow Him: "Remain where you are, and remain what you are. God has placed you in the position in which you are; to flee from the duties of your state of life would be to flee from sanctity, which is the end and aim of your aspirations. Remain in the world; by joining the Order which I have founded for those who, whether married or single, are obliged to remain in the world, you will consecrate your duties and your least daily actions with the seal of the Religious life!"

What a great consolation for Tertiaries to be able to say, "I need not leave the position in which I have been placed in order to be pleasing in the sight of God; it is enough that I make God the motive for all I do, and He will keep an account of everything."

St. Francis de Sales once wrote to a person under his direction: "Worldly ideas are always getting mixed up with our thoughts. In the household of a prince a scullion is held to be of less account than a gentleman in waiting; but in the household of God scullions and scullery maids are often the most worthy of all, because, though their work may be dirty, they do it for the love of God and to accomplish His will; and that will bestows the prize on actions, not on appearances." And continuing, the Saint adds: "Do not look at all at the substance of the things you do, but at Him who commands you to do them, and at the honor that accrues to them, paltry though they be, from being willed by God and from being in the order of His Providence and



arranged by His wisdom; in short, as they are pleasing to God and are known to be so, to whom should they be displeasing?"

What we sometimes find disconcerting, is the comparison we make between our occupations—which seem to us so trivial, so prosaically commonplace—and the extraordinary actions accomplished by the Saints. We do not take into consideration that God does not look at the amount or at the outside of things, but at our motives for acting, and that in a very simple, very ordinary action, repeated many times a day, there may be such purity of intention, such submission to the will of God, as will by no means always be met with in an extraordinary action which is, nevertheless, performed for God, and is prompted by love for Him.

And then, too, an ordinary action well done may be in the designs of God, by reason of the communion of Saints, the cause which determines the bestowal on such-and-such a just man of the grace of perseverance, or on such-and-such a sinner of the grace of conversion, or the averting of some public calamity. What grand prospects are here opened to our zeal!

But in order to give good example, it is not enough that we should be faithful to our ordinary duties; we must perform them well; and we perform them well, thoroughly well, only in proportion as we are masters of ourselves. There are some good, very well-meaning people who will never arrive at maturity in the spiritual life, because they cannot make up their mind to act calmly. Flustered and anxious in the discharge of their most sacred duties, because of their way of looking ahead and because of their anxiety, they go beyond the limits of the present, so preoccupied are they about what is to come next. Their minds being thus divided, they devote themselves half to the present moment, half to the future, wearying and overstraining themselves exceedingly. It might be said that they spend their life in flying from one thing to another with the utmost possible haste. Hence they are irritable when anyone disturbs them, there is a want of composure about them, a want of decision; they make feverish efforts, to the great disparagement of their virtues, which appear unreal to those who cannot distinguish between good intentions and an imperfect way of carrying them out. St. Bonaventure says that the "*Angels move in God*"; they labor carefully and diligently in the service of God, but are never anxious or excited, and wherever they go, they take heaven with them. Let us imitate them as far as our weakness will permit. We should be *occupied*, never *pre-occupied*.

Try, therefore, dear children of St. Francis, to be calm and quiet always. Suffer meekly such small injuries, little inconveniences, and

inconsiderable losses as daily happen; make your surroundings cheerful with sunshine and flowers; perform your duties, no matter how small, with fidelity, for the love of God, and you will lead others by your good example to follow in the footsteps of "Our Seraphic Father."

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## Pentecost the Birthday of the Church.

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T was on the fiftieth day after the liberation of the Israelites from Egyptian bondage, that the Lord delivered the law to Moses on Mount Sinai. So also it was on the fiftieth day after the Resurrection of Our Lord, and the liberation of mankind from the bondage of sin and Satan, that God the Holy Ghost descended upon the Apostles to publish the "New Law," that is, the Gospel of Christ, and establish His Church on earth, so that there being a correspondence between the two liberations, there would be a correspondence likewise as to the time which was to elapse in each case until the publication of the two laws respectively.

The fiftieth day, therefore, after Our Lord's Resurrection having arrived, the Holy Ghost descended upon the Apostles and the other Disciples who were united with them in prayer expecting the event in accordance with their Divine Master's promise. The account of the day's mystery is given by St. Luke in the second chapter of the Acts of the Apostles. A preliminary "sound from heaven" and, the attention being thus excited, there appeared over the head of each parted or divided tongues of fire, denoting light and heat, that is, the enlightenment of the understanding and the fervor of zeal communicated to all present. This fire in the form of tongues also indicated the gift of speech imparted to the Apostles to inflame others with the same zeal and fervor as themselves, and the tongues appeared divided to show the gift of tongues, by which they were enabled to be understood in various languages according to the people they would have to speak to and instruct.

Thus was born the Church of Christ, and the Apostles, armed with the power of the Holy Ghost, are now to go forth according to His command "to be witnesses unto Him, even to the uttermost parts of the earth."

What a mission! Poor, ignorant fishermen are to go forth to convert the world. They are to encounter the prejudices of the Jews, who, if they accept the teaching, must plead guilty to crucifying the Son of God. They are to face the prejudice of the Gentiles, who regard the mystery of the Cross as simple folly. They have to combat the learning



and philosophy of the age, which had established an invincible ascendancy, as it would appear, over the minds and hearts of mankind; they are to confront a superstitious and idolatrous religion, that idolized sensuality and vice in their most odious forms, and they are to preach in its stead the virtues of humility, poverty, patience, mildness, modesty and continency; they are to go forth and overturn the temples of false gods throughout the pagan world, and to display Christ crucified as "the power of God and the wisdom of God." And all this was to be done in spite of opposition and persecution of all sorts, and from all descriptions of men.

Was there ever such an enterprise? Were there ever such unmatched forces? Twelve poor, ignorant men against the world! But the Holy Ghost descended on them and clothed them with His Divine power, and in this power they went forth and were irresistible.

The Holy Ghost descended into this world, not to leave it on giving their mission to the Apostles. He came to abide with the Church forever, according to the promise of Our Divine Lord. Yes, He remains with the Church, guiding and governing her, and He remains with the faithful, individually sanctifying us by His grace in applying to us the fruits of our Redemption. What, therefore, should be our sentiments of gratitude and love, in celebrating a mystery in which "the charity of God is poured forth into our hearts by the Holy Ghost, Who is given to us." (Rom. v, 5.)

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### **Be Cheerful.**

When trials and disappointments fall to our lot it is but proper and right that we put up with them courageously and even cheerfully. But it is not required that we go out to meet trouble; it will come of its own accord and soon enough. Too many people there are who endeavor to peer into the future while looking through colored glasses. To all such everything appears dim and dark. There are shades and shadows everywhere, sunlight nowhere. How dismal and dreary must be the lives of all such persons!

You have had trials in the past? Very well; if you accepted them bravely the indications are that the future will have triumphs in store for you. Don't climb mountains before you come to them. Concern yourself only about today, its opportunities, its duties, its work, and, perhaps, its sorrow. The future will take care of itself.

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—FAILURE is one of God's educators.

—At the last day we shall have for a judge one directly opposed to all acts of disobedience.—*St. Anselm.*

(FOR ST. ANTHONY'S MESSENGER.)

## Franciscans in the Wilds and Wastes of the Navajo Country.

(By Rev. L. O., O. F. M.)

- 98.) *Zuñi, continued.—Religion of the Zuñis.—Wherein it consists.—The Sun-father and the Earth-mother.—Groups of other deities.—Poshaianka and his work.—Minor deities.—Mediation, how effected.—Sacred places and shrines.—A complex system of mythology.—Priesthood.—Caciques.—Influence of the priesthood upon secular affairs.—A pagan theocracy, pure and simple.—Religious training of a Zuñi child.—Influence of the sorcerers and medicine men.*



AFTER following up the history of Zuñi until the present time, it may be of interest to give now a short epitomized account of their religion, and a review of the work of the missionaries among them.

The religion of the Zuñis consisted, and still consists, in polytheism mingled with fetichism and zoolatry. The idea of one God, as the author and creator of the universe, is strange to them, as it is to all American aborigines. Their pantheon is well stocked with deities for every occasion, event or emergency. They are constantly surrounded by an atmosphere of mystery and dread of "Those Above." Most of their life is spent in doging evil influences and in trying to keep their fickle and unstable gods in good humor. All the manifestations of nature, thunder, lightning and rain; light and darkness; sun, moon and stars; mountains, hills and valleys; water, earth and rocks; plants, trees and animals, all play an important part in their mystic world.

The highest god is the Sun-father; he is not the creator, but rather the transformer of being and matter. He has no wife, and the Moon is his sister. The Sun is the father of all people, and he brought up the Ashiwi—people, name by which the Zuñis call themselves—from the innermost depths of the earth. The Earth is the Mother, as she brings forth from her bosom all vegetable and animal life, which serves as nourishment for man. Under the Sun-father are groups of other gods, too numerous to mention and to describe, who exercise a potent influence upon the life and welfare of the individual. These may be divided into six classes—celestial deities, demons, deities of nature, animal deities, deities of beasts of prey, and tutelary deities.

Chief of these is Poshaianka, the culture hero of the Zuñi myths, who came up from the undermost world, instructed their forefathers in agriculture, arts and ceremonies, and instituted the twelve medicine



lodges, or secret confraternities, except the Confraternity of the Bow. He divided the world into six regions; that of the north, of the south, of the east, of the west, of the zenith, and of the nadir, and gave to each a beast of prey and a number of minor deities as masters, protectors, and as mediators between the people and the higher gods. This mediation is effected by prayers, dancing, singing, sacred meal and pollen, and by placing feathered and painted prayersticks in certain places. To make still more sure of this mediation, each Zuñi always carries with him small representations of fetiches of these tutelary gods.

There are a number of sacred places or shrines in the vicinity of Zuñi where the people make their sacrifices during their religious festivities and where they deposit their plumed prayersticks. The two most beautiful shrines are on Thunder Mountain, dedicated to the war-gods Ahainta and Maatsewe. Here the Confraternity of the Bow has its ceremonies and makes its sacrifices. One of the sacrifices consists in a shield, adorned with feathers, shells, bows and arrows.

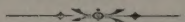
This is only a general outline of their religion. In their mythology all this is worked out in the most minute and trivial details, into the most intricate and bewildering system. Gods and semi-gods appear in dazzling and astonishing profusion. Mount Olympus of the Greeks, or Walhalla of the Teutons are deserted, howling solitudes compared with the Council of the Gods of Zuñi.

Just as complex as their mythology is their priesthood. The Cacique of the Sun, Pekwishiwani, stands at the head of all; under him, as the representatives of the six regions, are four Priests of the Temple, and elected by them, two Caciques of War, which together constitute the Priests of Light. Beside these there is also a female Cacique representing the pueblo. When one of these dies, his place is taken by one of the Priests of the Night, a dignity which is hereditary in certain clans. The medicine lodges, or secret confraternities, are organized on the same plan. The same priestly offices and degrees obtain in the six estufas, or underground ceremonial chambers, where their religious ceremonies and mystic rites are enacted.

Although the priesthood does not concern itself directly with the secular affairs of the pueblo, it nevertheless makes its influence felt in the election of the Governor and the War Chiefs, as both are elected by the Caciques of War and approved of by the Priests of the Temple. The other officials are appointed by the Governor and the War Chief. The only democratic element in this complicated system is the general council, in which every adult Zuñi may take part, and which has the power of rejecting the election of the Governor and forcing a new election.

These religious ideas, veiled in dread and mystic secrecy, are instilled into the Zúñi from earliest childhood. From the first dawn of reason the attention of the Zúñi child is drawn to supernatural and mysterious forces and agencies, which guide and control all its actions; forces, some of which are good and others, just as powerful, who are constantly endeavoring to work evil. In consequence the grossest and crassest superstition and witchcraft prevail among them. The significance of the many dances and ceremonies are constantly and deeply impressed upon the plastic mind of the child, together with the significance of the sacrifices, prayersticks and fetiches. This has been done from generation to generation, even centuries before the white man came. Besides, the sorcerers and medicine men, who even in our days wield so great an influence among the Indian tribes, especially the Pueblos, socially as well as over the private life of the individual, was much larger in bygone times. For centuries they had full sway over the imagination of their people.

Who can then say how deeply in their innermost nature these religious ideas, these superstitious practices, and this belief in witchcraft were rooted? They had become like a second nature to them and had sunk into their very being so as to form an integral part, as it were, of their daily life.



### **Prayers in Latin.**

Ex-Congressman Knott used to relate the following story:

There had been a celebration in honor of Saint Francis Xavier, which I attended. A host of negroes in the neighborhood were Catholics. On my way home I met a darkey boy and asked him how he liked the Catholic service, remarking that I did not understand it, adding: "There is one point about it I never liked."

"What is that?" said the boy.

"The priest does all his praying in Latin," I replied.

At this the boy threw himself down in the road and rolled over.

"Why, what's the matter with you?" said I.

The darkey answered: "Massa, don't you think the Lord can understand Latin as well as English? In de Catholic church de priest he prays to de Lord and not to de congregation."

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—THE conquest of a city is of less importance to us than a victory gained over ourselves.—*St. Gregory the Great.*

—AS OFTEN as I have been amongst men, said one, I have returned less a man. This we too often experience when we talk long.—*Imitation.*



## Pious Union in Honor ..of the.. Holy Ghost

"We earnestly desire that piety may increase and be inflamed towards the Holy Ghost to whom especially all of us owe the grace of following the paths of truth and virtue." POPE LEO XIII, *Encyclical*, May 9, 1897.

### A New Series of Short Instructions.

(By Rev. Fr. J. M. FINIGAN, O. S. F. C.)

#### IV. Come, Holy Ghost! Come!

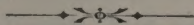
**T**HE coming of the Holy Ghost was not promised only to the Apostles, or to the first Christians, nor confined to the primitive ages; but was designed for a blessing to be entailed upon the people of God throughout all ages. "I will ask the Father, and He shall give you another Paraclete (Comforter) that He may abide with you forever." (John xiv, 16.)

If you would effectually invoke the Holy Ghost to come and abide with you, it is necessary that you prepare yourself well. There are many, however, who call upon him to come and abide with them, only to turn away their attention from Him almost immediately after. For this reason are many now fallen away, having their minds clouded, their consciences hardened in sin, their hearts cold in God's service; while their talents, their time, their wealth and health are now being spent in the service of Satan. Jesus Christ plainly asserts that the "world" cannot receive the Holy Ghost (John xiv, 17), and in proportion as Catholics are filled with a worldly spirit, they will seldom think of the Holy Ghost, and love and serve Him less.

"The world cannot receive, (the Holy Spirit of Truth) because it seeth Him not, nor knoweth Him; but you shall know Him; because He shall abide with you and shall be in you." The Holy Ghost is the Spirit of Truth, Beauty and Goodness, and in coming to us He gently inclines our will to follow in the footsteps of Jesus Christ, who is the Way, the Truth and the Life. Moreover, the Holy Spirit, in bestowing grace through the Holy Sacraments, and also through earnest prayer, helps us to beautify our souls in the work of their sanctification. Filling us full of goodness, the Holy Spirit constrains us to the practice of liberality and generosity towards our neighbor, particularly the poor and afflicted, that we become indeed Christ-like in our "going about doing good to all men." The more we are filled with the Holy Ghost, the more do we fear to offend God; the more we wish to love and serve Him, our faith in all that He has revealed and in all that His Holy Church teaches, is strengthened in us; besides, our hope and our confidence is more and more confirmed.

Let all imitate the Apostles, who, with Mary, the Mother of Jesus, persevered with one mind in fervent prayer, so that the same Fire of Divine Love, the same Holy Ghost may fill their minds and hearts as to move their tongues to speak and act henceforth as the Holy Ghost gave them to speak.

N. B.—To become a member of the "Pious Union," send stamped envelope with your address thereon, to the Rev. Fr. Superior, O. M. Cap., St. Anthony's Mission, Mendocino, Cal.



## **The Relics of St. Elizabeth Found at Last.**



THE true remains of St. Elizabeth of Hungary, the principal patroness of the Third Order of St. Francis of Assisi, have at last been found. The joy with which this good news has been received by the faithful in Germany, will no doubt find an echo among the countless admirers and venerators of the *good St. Elizabeth*, as she is fondly called by her countrymen, but especially so among the children of St. Francis, belonging to the Third Order.

Up to the time of the so-called Reformation the body of Germany's favorite Saint had been preserved and venerated in her own magnificent church in Marburg, under the special guardianship of the Teutonic Knights. In 1539 Langrave Philip of Hesse, he of the two wives, sacrilegiously removed the body from its resting place and gave the church over to Protestant worship. When imprisoned by Charles V., in 1548, after the battle of Muehlberg, Philip was forced to restore the body to the Teutonic Knights, but it was never to find its original resting place again. Since 1239 the wonderful golden shrine has remained empty and desolate. Many a pilgrim has bent over it and, thinking of the sacrilege, like Montalembert, moistened it with his tears. It was generally believed that the remains had been buried somewhere under the floor of the church to save them from further desecration, but all attempts to unearth them were unsuccessful.

In 1854, when the church was in process of restoration, a leaden casket containing bones was dug up, and the report was spread that the long-sought relics had been found at last. But the wish had been father to the thought; the casket contained only the mortal remains of St. Elizabeth's brother-in-law, the Grandmaster Conrad of Thuringia. The whereabouts of the sacred treasure was as mysterious as ever.

It has remained for a woman to clear up the mystery. In the November number of the "Historisch-politische Bletter," the organ of the Goerres Society, Miss Sophie Goerres, granddaughter of the great Joseph



von Goerres, tells how she discovered the greater part of the relics of St. Elizabeth in the Convent of the Elizabethines in Vienna. It came to her knowledge that the nuns of the convent in question had been in the habit of exposing for veneration some relics, believed to be those of St. Elizabeth, during the octave of her feast. She resolved to probe the matter to its depths.

The convent archives were ransacked and an important document brought to light. It is dated 1609, and is signed by the Archduke Maximilian, grandmaster of the Teutonic Knights. Maximilian testifies that in the year 1588 he had the body of St. Elizabeth removed from Marburg by his almoner, Cornelius de Lapitere, and at the instance of his sister, the widowed Queen Elizabeth of France, presented it to the newly erected Convent of the Poor Clares in Vienna. Another document proves that when the Convent of the Poor Clares was suppressed, Joseph II. gave the relics to the Convent of the Elizabethines, where they have remained ever since—(*The Catholic Standard and Times*).

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### **The Month of May.**

How appropriate that the most beautiful month in the year, the month of flowers, should be dedicated to the Virgin Mother of Our Savior, the purest and sweetest flower of mankind!

The devotion of the Month of Mary, consists in making the whole of May a continuous feast of thirty-one days, in honor of the Queen of Heaven. The chief elements of the devotion are: The illumination and rich decoration of the altars and images of Our Blessed Lady; the pious hymns; a short instruction or reading to teach us to know, love, serve, invoke and imitate Holy Mary; prayers for the spiritual and temporal wants of the faithful; the conversion of sinners, the triumph of the Church, etc. Whilst attending these devotions in honor of Our Blessed Mother, let it be our chief aim to recall to mind and imitate her virtues. These always shone very brightly in her life on earth. If we adopt them in the course of our lives, we may hope to be amply rewarded in the life to come. While beautiful flowers adorn her altars and statues, let us make an interior wreath of virtues, learned and practiced in humble imitation of her. The flowers of earth are but symbolical of those virtues we should pray to obtain, the most desirable of which is that holy purity of mind and body, of which she is the most shining and glorious example.

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—OF two evils choose—neither.

—BE not simply good, be good for something.



(FOR ST. ANTHONY'S MESSENGER.)

## Do You Love This World?



WHEN Our Dear Lord was about to leave this world and return to His Heavenly Father, the hearts of the Apostles were filled with sorrow and they could not bear the idea of being separated from their beloved Master. But He went to prepare a home for them in the house of His Heavenly Father, a home of everlasting happiness in heaven. Could we this moment ask one of the Apostles about this home and its happiness, rest assured their answer would not be one of sorrow.

As Christians we know what this home is, and still how many seem to live for this world only and would gladly give up all claims to this heavenly abode if they could but enjoy this world forever. Is that not strange? They are chained to the world and its pleasures, the love of the world kills all ambition in their hearts for the everlasting joys that God has prepared for such who love Him. Lest we should become attached to the world like these unfortunate creatures, let us heed the warning of the great Apostle, St. John, saying: "Love not the world, nor the things which are in the world. For all that is in the world is the concupiscence of the flesh, and the concupiscence of the eyes and the pride of life, which is not of the Father, but of the world." (I. John, II, 16.)

These words, my dear friends, give us the correct idea of what is meant by the word "world" as used in Holy Scripture. Concupiscence of the flesh is nothing else but the love of pleasure; concupiscence of the eyes is the inordinate desire to have and to possess the things of the world, and the pride of life, what is it but the longing for glory and honor? He that seeks these things and finds pleasure in them must be looked upon as a child of the world. And such a one cannot be a child of God, for we cannot serve two masters. The world offers us roses and a cup of pleasures filled to the brim with all that caters



to the lower passions of man, and many grab for this cup with the greatest eagerness, little thinking of the poison it contains. We see daily how the children of the world avoid whatever is hard and burdensome; mortification and self-denial are unknown to them; their only ambition is to make life pleasant and sweet. And to gratify the wicked passions of a corrupted heart, they stop short of nothing. Eating, drinking, making merry and having a general fine time is all they look for. This sensuality, this indomitable desire for pleasure and amusement is diametrically opposed to the life of Christ. His home is a stable. His bed is a manger. He dwells under the roof of a poor carpenter. He is not ashamed to assist his foster-father in the carpenter shop. And as to His meals, could they be poorer, could His bed upon the cross be harder? And dying upon this cross, He is insulted, mocked, despised, as no man ever was, and by whom? By people, whose benefactor He had been and for whom He pleaded for mercy in His dying moments! How can people call themselves Christians, who will know nothing of this Christ, as His life reveals Him to us?

Christ in His life contradicts the concupiscence of the eyes. Whilst the children of the world are so anxious to have and possess the goods of the world and fix heart and mind upon the perishable and fleeting treasures of this world, Christ was poor. His blessed Mother wraps in swaddling clothes the King of heaven and earth, whilst so many rich and wealthy mothers of this world spend a little fortune on the outfit of a mere human child, idolized by a foolishly blind mother. The children of this world think first and last of "what shall we eat, what shall we drink, wherewith shall we be clothed?" and the Son of God can truthfully say: "The foxes have holes, and the birds of the air nests; but the Son of man hath not where to lay his head." (Matth. VIII, 20.) How poor did He not die? Stripped of His garments, He hung on the cross, and His garments the cruel soldiers divided among themselves. It was charity and love that anointed His holy body; it was loving hands that prepared for Him the last resting place. Who is so poor among us?

The life of Christ teaches us to avoid the third danger and enemy, mentioned by St. John; namely, the pride of life. The world loves outward splendor and glory. This explains why the children of the world are so eager for praise and honor, why there is so much discontent among the lowly, who envy the rich; and so much pride and love of dress, so much ambition to shine in conversation and in society among the rich. Christ acted quite differently, for though He is King of heaven and earth, He stripped Himself of all glory and is the friend of the poor and the humble. Thirty and three years He walked among

man, and shunning all praise, all honor, was happy to be despised by His own, who knew Him not. He loved the cross; He embraced it most eagerly; He greeted it and gave it a most hearty welcome, nay, was happy to die between two robbers, as though He were the worst one of them. What, then, my dear friends, must we think of ourselves, if we look so much for the praise of this world? Who are they who praise you today? The same who may possibly crucify you tomorrow, as they did to Christ Our Lord. Why then are you so foolish to love the world, having such example before your eyes? The road to Christ is hard, for the kingdom of heaven suffers violence; it is hard for a rich man to enter heaven; pride leads to ruin. All this must tell you to be prudent now, and not to love what you cannot hold forever, and to detach your heart from all such things, which sooner or later you will have to give up, whether you will or not. Envy not the children of the world for their seeming prosperity, for their riches and pleasures, for all these things have a bitter end. But one thing is everlasting, and that is an eternity with God in heaven, or an eternity with the devils in hell. What will you choose? Love not the world! The world passeth away, and the concupiscence thereof; but he that doeth the will of God abideth forever.

B. B.

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### Modern Falsehood.

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IN these latter years a movement was set on foot by men styled Modernists, who try to explain away the whole Christian religion, by bringing in principles of Celsus and vagaries of the German philosopher Kant. They proceeded with great subtlety. Yet the Church, ever watchful and ready to warn the faithful at the approach of danger, lifted her voice, in the person of her Pontiff, Pius X. (by the Encyclical "Pascendi," 1907), and called attention to the false tendencies and teachings of these false prophets, who in the garb of the lamb try to lead the unwary into forbidden pastures.

The Church branded these new outcroppings as dangerous and heretical, and cut off from her communion all those who stubbornly cling to the same.

This modernist heresy asserts that man cannot arrive at the knowledge of God by the visible world surrounding him, nor by the powers of reason within him.

Man, they claim, has *Faith* and believes, not because God has revealed certain truths to him, which He wishes him to hold and believe;



but man believes, because a peculiar Sentiment within him, called "Vital Immanence," urges him on to believe certain teachings or truths.

This teaching, these truths, however, may and must change, and hence all religions must be considered as good and true.

The religion of Christ is then no better in kind than any other religion.

They deny that the doctrines, dogmas of Faith are contained in the revelations made to man by the Holy Spirit, or man cannot know it; but dogmas are made by man, by that "Vital Immanence."

The Holy Scriptures, they tell us, were not given us by God, and are therefore not more inspired by the Holy Spirit than the works of other great writers—e. g., Shakespeare.

The Gospel of St. John, they continue, is not true history, and the Divinity of Christ cannot be proven from that book.

They teach, moreover, that the Sacraments did not come to the Church directly and immediately from Christ, hence are no Sacraments at all.

Then, they argue, the Church is subject to the state in *all* things: whereas the state is subject to the Church in nothing.

Expediency, not morality, they continue, must be man's guide and rule as to citizenship and statecraft; hence if it be to the benefit of the state, the citizen may lie, steal and swear falsely.

From this, then we see that *modernism* is agnostic drifting into infidelity, anti-scriptural, anti-sacramental, and a blasphemous effort to deform Christianity and bring man into atheism.

Every Catholic and every upright Christian must then be upon his guard, that he fall not a victim to this false teaching, spread about by the proud modernists, who pretend to give truth, where they have only falsehood. Beware then of the pseudo-prophets and cling firmly to the one true Church, the "pillar and ground of truth," which is continually guided and upheld by the invisible hand of God, even to such an extent that "the gates of hell will not prevail against her."—(From "*Old Truths, Not Modernist Errors*," by Rev. Norbert Jones, C. R. L.—Benziger Bros.)

### Effort and Its Effect.

It pays to think. It is like putting money out at interest. Dollars make dollars and thoughts make other thoughts. We are so accustomed to having this old world reward us for things we do in dollars that we forget there is such a reward as brains—mental growth. Happy the one who sees all these things in their proper light, who recognizes in every failure a reward, be it only a little speck of mental energy.

(For ST. ANTHONY'S MESSENGER.)

## Plain Truths Plainly Told.



YOUNG MAN, please to excuse me for interrupting you; passing your room, I noticed a light, and could not but stop and inquire. Reading? So late at night?

My dear boy! You have been working all day, and pretty hard, too, and now you need a good, long night's rest and sleep in order to recover, first, your lost vitality and to gain strength again, to make you able to do an honest day's work tomorrow. And now, while I caught you, may I ask or know—

*What do you read?*

Lacordaire, the great preacher, advised a young man and student at college, and we believe it good enough for any lover of reading: "Unless it be for purposes of reference with a useful end, we must confine ourselves to the masterpieces of great names; we have not time enough for the rest. We have, consequently, still less for those writings which are, as it were, the common sewers of the human intellect, and which, notwithstanding their flowers, contain nothing but frightful corruption. Just as a good man shuns the conversation of lost women and of dishonorable men, so a Christian ought to avoid reading works which have never done anything but harm to the human race. . . . We read in the Life of St. Jerome that he was scourged by an angel, who, whilst striking him, reproached him for reading Cicero with more ardor than the Gospel. How much more would your reading deserve this chastisement, if God always showed us in this life what He thinks of our actions."

Lying before us on the desk we find the following strong language and plain English of a well-known editor and publisher: "Should a man lay a copy of the foul sheet on my parlor table, I'd blow his head off with a shotgun. All that I now see of the paper is the clippings sent me by disgusted readers, and I take those out behind the barn to read—then bury them, lest they poison the hogs. . . . I strove manfully to make the foul thing respectable, but the Augean stables proved too much for my pitchfork."

It is a sad fact that some publishers do anything and publish anything for the almighty dollar—except be decent. Such journalistic readings are a social leprosy and the ruin and cause of eternal damnation of ever so many immortal souls! They are a social cesspool whose poisonous evaporations spread a dreadful contagion and disease of soul and body.



Can you swallow poison without endangering your life? More than by anything else the deadly poison of infidelity and impiety is instilled into the mind of the reader by irreligious books and all kinds of cheap, sentimental, if not sensual or even obscene literature! They not only ridicule the Christian Faith, Church and Religion, but also corrupt the morals.

The Church, fully aware of her Divine mission to lead men to salvation and heaven, has always raised her voice against the great evil, the most pernicious of all dangers and scandals, the reading of impious books and bad literature. The Church prohibited writings subversive of faith and good morals ever since her existence, ever since the times of the Apostles. When the great Apostle St. Paul preached at Ephesus, and many of the Jews and Gentiles were converted to the Faith of Christ, "they that believed came confessing and declaring their deeds. And many of those who had followed curious arts brought together their books and burnt them before all. And counting the price of them, they found the money to be fifty thousand pieces of silver." (Acts xix, 18.)

A great many books, magazines and all kinds of publications on the shelves of our public libraries, so much boomed and boasted of, are "a trifle too dirty for decency and too epicene for aggressive immorality," as some critic expresses himself; they are better fit for a bonfire, so much enjoyed by Our Boys. But please to take them on a pretty high hill, lest the pestiferous smoke and odor should infect all the wholesome atmosphere which may be left in that vicinity!

When the devil determines to take charge of a young soul, he often employs a most ingenious method; he slyly hands out a little novel, or what is still more mischievous, stories in the great weeklies and Sunday newspapers. Indeed, look over the publications exposed for sale on the news stands, on the railroad trains, in the depots, and what will you find? The work of Satan "seeking to devour souls" and encouraging the reading of stories of love, crime, divorce, scandal and passion, making them so very attractive, and especially for the young people, in assorted colors, and with suggestively insinuating illustrations. Low, very low are the prices, but the moral tone of these stories is still lower.

"Can you imagine a man born of woman, nursed and trained by maternal love, returning it all by devoting himself to the distribution of such filthy, deadly poison? None but God can measure the extent of the evil influence of these vile harpies. There are several wealthy publishers in this country whose business it is to run great steam engines and numberless machines in the preparation of this slime of the pit."

Yes, what this country seems to need is a press censorship, since so many unscrupulous publishers are mistaking liberty for license. The proper place for them, and the safest for the public, would be behind the prison bars instead of their editorial desks. Or still better yet, that "we'd hang them, for the same reason that we kill glandered horses, send imbeciles to the asylum and eliminate lice;" or—not to be too severe on them and "give them a show" for reform—the county sheriff, by lawful authority of the court, should "clap a cast-iron muzzle on them and lose the key;" while the tons of such stuff be swept "by the broom of the Law into the world's great rubbish heap of intellectual trash!"

"Bad books play not a small part in the corruption of youth. A bad book is as bad as an evil companion. In some respects it is even worse than a living teacher of vice, since it may cling to an individual at all times. It will follow him, and poison his mind with the venom of evil. The influence of bad books in making bad boys and men is little appreciated. Few are aware how much evil seed is being sown among the young everywhere through the medium of vile books. It is not only the wretched volumes of obscenity, of which so many thousands have been seized and destroyed by Mr. Comstock, that are included under the head of bad books, and which corrupt the morals of the young, but the evil literature which is sold in nickel and dime novels . . . and a large portion of the sensational story books which flood the land. You might better place a coal of fire or a live viper in your bosom, than to allow yourself to read such a book. The thoughts that are implanted in the mind in youth will often stick there through life. It is an awful thing to allow the mind to be thus contaminated; and many a man would give the world if he possessed it, to be free from the horrible incubus of a defiled imagination. Many of the papers and magazines sold at our news stands, and eagerly sought after by young men and boys, are better suited for the parlors of a house of ill-fame than for the eyes of pure-minded youth."

These quotations are taken from the widely-read pamphlet on "Social Purity," by Dr. Kellogg; and in the next issue we shall quote some more, hoping Our Boys and Young Men will read them, and stop reading bad literature.

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### **Life's Experiences.**

Life's experiences resemble rooms, the doors of which are constantly opening and closing. The past opportunities of life, whether lost or misused, stand like closed doors, behind or beyond which we cannot go, shut forever against the possibility of human opening.



## Saved by the Blessed Virgin.



SOME sixty years ago a young merchant came into the neighborhood of Hal, Belgium, to dispose of his wares. While walking in a thoughtful mood on the banks of the river Senne, he heard suddenly a shrill cry; and, looking around in surprise towards the large green meadows bordering the river, he saw, within a stone's throw an infant in a cradle floating the Senne. The young man sprang into the river, and seizing the cradle swam with it to the shore. "God be praised," he exclaimed, "the child is still alive!" He placed the little one in the arms of its mother who had been attracted to the spot; and through her care it was soon out of danger. Moved by gratitude, the mother offered the stranger some money. "I thank you, madam," he said; "I do not want the least recompense, for I am not short of money; and I did nothing more than was demanded by Christian charity." Again the delighted mother urged the merchant to accept the money, and again he refused it.

Presently a small silver medal suspended round the infant's neck attracted the women's attention, and she said to its preserver: "It was Mary who helped you to save my child from death. Since you are unwilling to receive my money, accept at least this little medal of Our Lady of Hal, as a souvenir of your courageous deed; and in gratitude for your own safety, I beg of you to say one 'Hail Mary,' daily, in honor of that good Mother."

The young man who was wholly indifferent to religion, shrugged his shoulders with reluctance; but, overcome by the entreaties of the good woman, he promised to comply with her request, and placed the little medal round his neck.

Years glided by, and the merchant, extending his trade from day to day, made several journeys to different countries, with the object of winning greater gains. When the child that had been saved grew older, he was sent to the seminary of Mechlin. He soon outstripped his school fellows in knowledge and virtue, and passed successfully through all his classes. When he was on the point of leaving school, he felt himself called to devote his life to God. Visibly led by the Queen of Heaven, whom he had always honored in a special way, Desang—for such was the young man's name—determined to embrace the priesthood in the Order of Premonstratensians, of which the Immaculate Mother herself had laid the foundation stone. He was thus invested with the white robe of innocence, which made him forever a defender of the Immaculate Conception of Mary, and he chose the Abbey of Grimberghen to spend his days in rest and peace.

But scarcely had he been raised to the priesthood when he felt his heart burning with zeal for the salvation of souls. Like his patriarch, St. Norbert, he had learned to appreciate the value of a soul, he had often asked permission to go to Africa, to bring the light of faith to nations that sit in the valley of death. The superiors had hitherto refused his request; but when, in 1848, the cholera raged in the country about Grimberghen, and they saw Desang more than once risking his life in the care of the plague stricken, they were persuaded that his call was from God, and at last granted his request. The Cape of Good Hope was the scene of the young priest's labors, and great was the harvest he reaped in the vineyard of the Lord.

One day while he was taking his accustomed walk, he was informed that a foreigner was on the point of dying in the hospital of the town—a man, it was said, who did nothing but blaspheme. The good Father hurried to the hospital, and was surprised to learn that the blasphemer spoke Flemish. His last moments were near, yet the unhappy man uttered the most terrible imprecations against God and all that is holy. The priest, however, was not discouraged. He questioned him sympathetically, and endeavored to excite him to contrition; but the dying man remained obdurate. He declared his wish was to die as he lived.

The priest was about to give up in despair, when he noticed something glitter upon the dying man's neck. He reached out to examine it, and was very much surprised at the discovery. In answer to his eager questions, the man said:

"Some twenty years ago, in the neighborhood of Hal, in Belgium, I saved a child from drowning, and its mother gave me this little medal as a souvenir. To please that woman I promised to recite one 'Hail Mary' daily, and this I have done."

The priest sobbed aloud, and embracing the unhappy man, exclaimed: "O my preserver! I am that child!"

The dying sinner illumined by a heavenly light, could no longer refuse the powerful grace of God. He wept bitterly; and for a time they remained with clasped hands, unable to utter a single word. At length the religious cried out:

"Now do I know why God has called me to this distant country."

With sorrow-stricken heart and eyes bathed in tears, the dying man confessed his sins. And hardly had the priest lifted his trembling hand in absolution over the contrite sinner, when the man, now repentant, fixed his eyes, beaming with gratitude, upon him, and, with the holy name of Jesus and Mary upon his lips, broke the bonds of flesh and stood before his Redeemer.

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—EVERY cross is a crown begun.





# For Our Young Folks



(For St. ANTHONY'S MESSENGER.)

## The Potter's Daughter.

(By C. A. CALLAHAN.)

### CHAPTER II.



SEPTEMBER came at last, and Jean's home was the scene of busy activity. When all preparations were completed, and the final adieus said, there was a feeling of desolation in many homes, for Jean had made himself "all things to all men," especially to the poor and unfortunate.

The days following his departure were trying ones especially for Ruth, but she kept her usual hours at her father's work-bench, never betraying her loneliness by any outward sign. Her work was as exquisitely done as it had ever been before, but she could no longer lift the heavier pieces from her bench to the drying-oven, as she could do once, without assistance, and in many other little ways her strength seemed to be impaired.

In a few months after Jean had gone, she was no longer seen in her accustomed place. Castleton's threat to get a decorator from the city had to be carried out at last, much to his displeasure. The days of the girl's last illness were mercifully shortened, saddened as they were by her father's continued ill-treatment.

To the kind neighbors who cared for her and for little Janette, she was a living example of that patient endurance which is the result of grace. When at last the light of her life was quietly extinguished, and she went to her well-earned reward, everyone said that the village had indeed lost its little saint.

As a frail flower, severed from its supporting stem, fades and dies, so did the little blind Janette lose her hold on life when her sister left her. It was not very long before she lay side by side with the one who had been her constant companion in life.

Six years had expired since the death of the Castleton sisters, and Jean, now a newly-ordained priest, having returned home for a short rest, was one day walking through the village street, hoping to meet some of his old acquaintances.

He suddenly came to a halt outside a weather-beaten shop front, over which hung the sign, "Castleton—Pottery and Chinaware." The windows were boarded up, and there was no sign of life anywhere around.

The shop-keeper next door was just locking up for the night, so the priest accosted him.

"Mr. Castleton, it seems, has given up his business. Can you tell me where he can be found?"

"Come with me, Father, and I think I can show him to you," and the young man lifted his hat respectfully.

They passed down before a long row of stores. When they reached the village liquor store, the young man came to a stop.

"This is where he spends most of his time lately," said the man.

Jean looked in and saw Castleton's gray head in the midst of a group of wrangling, half-intoxicated men. "I would like to speak with him, but don't care to go in there after him," the priest remarked. But he was spared the trouble, for just then Mr. Castleton was hastily ejected into the street by the bartender, after having made considerable disturbance inside.

He was too stupid to recognize the priest, who lifted him up from the pavement, so Jean had him taken in a cab to his own home, as he could not find out from him any definite address.

It was two or three days before the intoxicated man was himself again, but during all this time the young priest had him well cared for, not for any personal merits he might possess, but out of respect to his lovely daughter's memory.

When Castleton was able to talk intelligently, his host, in his gentle, persuasive way, had a conversation with him, in which he reproved him for dishonoring his gray hairs by intemperance.

At first there was a fitful outburst of profanity and abusive language, in which the man cursed his parents, his dead wife and daughters—all who had ever belonged to him—and finally the priest himself.

But Jean was ready for him, and quietly disarmed him by a quiet, stinging rebuke, that went home to Castleton's hardened conscience as surely as an arrow seeks its mark. In a few moments the wretched man had recovered himself, and tried to blurt out some sort of apology.

At the end of this first bout, Jean began to feel quite proud of his prowess as a lion-tamer. He invited his guest to remain at the farm for a few days, with the intention of gaining an opportunity to plant the seed of faith, if possible, in that hardened heart, embittered by misfortune and bereavement, sown with the cockles of disbelief.

He learned, however, that the man had only lately turned to drink, and that he had closed up his place of business about six months before.

The night before Jean was to leave, to go to his neighboring parish, he sat smoking with his friend by the big, cosy fireplace in the farmhouse kitchen. A storm of wind and rain was raging outside, so the priest seized the opportunity for a long, uninterrupted interview.

"That was a good business you had over there—that pottery establishment," he began; "what did you do, sell it out or close out the stock?"

"Neither," muttered the gray-haired man; "just simply let the men go; boarded up the windows and left things as they were, and walked out of it. Everything was going wrong; there was no market for my goods. I couldn't make it pay."

"Ah! I see. While Ruth was working for you, you prospered. She did her work well—good, faithful Ruth! There was a demand then for your goods."

The young priest paused. A mist was gathering in the older man's eyes.

"Guess you're right," he reflected; "guess you're right, Father. I've had no success in anything since Ruth left us."

Jean went on, recounting the virtues of the dead girl and her sister, until his listener seemed deeply touched. Then he turned to more practical subjects.

"What did you do with all the ware you had stored over there in your shop, when you gave up?"

"It's all over there yet," said the potter; "unless someone has broken in and stolen it."

"Would you like to start in business again?" asked the young man.

"Never!" and the elderly man brought his fist down hard on the arm of his chair. "Never; that is, not in this place. I never want to see the inside of that shop again!"

Jean reflected upon the harsh treatment which poor Ruth had received at her father's hands there, and saw that her parent's present state of mind was due, without doubt, to remorse.

"There's a big tile and pottery concern just being fitted up over in my new parish. The fellow who owns it is looking for a business partner or a foreman. Would you consider a position of that kind?"

The broken-down specimen of manhood before him was deep in reflection for some moments.

"It would be a great change for me, after being my own proprietor for so long, but maybe it would be better than hanging around here."

"But remember," Jean cautioned him, "this position requires a steady, sober man, Castleton, and if I set you up on your feet again over there, and then you go back to your old habits, it will be all up with you."

To be preached to by a man so much younger than himself would have been equal to an insult at any other time, but Castleton's spirit was broken, and he took it all in good part.



"I will go," he said, resolutely; "I will go and talk business with your man. But what will I do with my old shop?"

"He will buy you out," said the priest; "fixtures, tools, pottery and all, for I've had a talk with him."

So the arrangements were made. When Jean went to take charge of his new parish, Castleton entered into partnership with the owner of a grand, modern tile factory. Jean became his close, indispensable friend, and they spent all their evenings together at the little parish house.

Before many months had elapsed, Jean, after long and patient persuasion, was instructing the tile-worker in the truths of the Catholic religion, so that in due time his pupil received the light of faith and was admitted into the Church.

His old heart was so softened with gratitude towards the priest that he could never do enough to show his appreciation towards his benefactor.

Many were the beautiful pieces of pottery, saved from the old stock, with which he adorned the parochial house and church. Some of them were invaluable to both, having been decorated by Ruth's own hands.

In the long winter evenings he tiled the fire-places in Jean's house and in a few months had laid a beautiful mosaic in the floor of the sanctuary in his church. This he offered as a memento of his conversion. In the freshness and fervor of his new-found faith he seemed happy as a child.

Jean often looked at him, marveling at the change. "It must be that Ruth's prayers are doing this," he said; "nothing else could ever have worked such a miracle in that hardened old man."

One day a child came running over to the priest's house. It was a sick call. "Someone had fainted over at the tile factory," he said, but could tell nothing further.

When the young priest arrived, he found that Mr. Castleton had suffered from a stroke of paralysis. He was at once removed to his home, and there, in a few days, the doctor pronounced his case fatal.

Resigned and patient he lay there, his thoughts always with his departed wife and children. Jean scarcely ever left his side by day or night, except when his duties called him away. The dying man clung to his every word and begged him to reassure him that all the events of his long and wicked life had been pardoned, and when the good priest consoled him with hope he would become quiet once more.

The third day after he was stricken he sank rapidly. Then having received the Viaticum from his benefactor's hands, he peacefully departed for the "bourne from which no traveler returns."

This proved to be only the first of many conversions which Jean accomplished during an exemplary life in the ministry, but to him it was the most consoling one of all, for he felt that by his labor with that soul he was in some measure compensating Ruth for her great act of self-sacrifice when she offered her life for him that night at the door of the village church. [THE END.]

## **To Our Kind Friends.**



HIS being the last number of the sixteenth volume of our MESSENGER, we consider it our duty to thank all our kind friends, especially our able contributors, faithful agents, and dear subscribers, for their generous support and assistance throughout these many years. We gratefully acknowledge that, without their kindness and ever ready help, we never could have accomplished what we believe we did for the honor of God and the salvation of souls.

And as it is our firm purpose to continue this good work, we respectfully ask them to remain faithful to us, and, by trying to make our MESSENGER known to their friends, assist us in educating worthy young men for the holy priesthood in the Order of St. Francis. A little effort, a kind word should be able to induce at least one or the other of their many friends to become a subscriber, and at the same time a benefactor and promoter of the charitable work, to which we freely give all our time and energy.

Come, then, dear friends, to our assistance! And if God promises a heavenly reward for a drink of water given in charity, how much greater a reward will they receive who help to spread the "Kingdom of God," by assisting deserving young men to become "Ministering Angels of the Lord" on earth.

Wishing all the blessing of God and the powerful protection of dear St. Anthony!

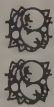
THE EDITOR.

## **Obituary.**

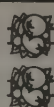
Of your charity pray for the repose of the soul of MRS. MARY MOONEY, who departed this life March 16, 1901, in New York City. She was a zealous member of the Third Order of St. Francis, also a promoter since 1896.—MRS. MARY LEONARD HINES, who died April 5, 1900, at White Sulphur Springs, W. Va., aged 64 years. She was a member of the Pious Union of St. Anthony.—JOHN MURPHY, who passed to his reward April 10, at Sweet Springs, W. Va., aged 57 years. He also was a member of the Pious Union.—JACOB H. CLEMENS, who departed this life April 19, 1900, at Louisville, Ky., in the 73d year of his age.

May their souls and the souls of the faithful departed, through the mercy of God, rest in peace!





## St. Anthony's Department



### St. Anthony's Ever Ready Help.



WE read lately in the *Rosebush of St. Francis* the following instance of St. Anthony's help:

There resides in one of our Franciscan missions of Brazil a certain innkeeper, whose business was not very flourishing. He is father of a numerous family; the cares for the temporal welfare of his offspring have visibly impaired his health, and already for many years he is seeking in vain the health of his body in the nostrums of the various quacks that darken his doors. He is an honest man according to the estimation of the world; he has neither killed nor robbed, and this last point is an exceptional praiseworthy thing for a Brazilian innkeeper. In spite of all this, by a happy inconsequence, he raises his children Catholic. On the other hand, like so many of his trade, he is more solicitous to empty his kegs than his conscience. In short, since many years he had not approached the Sacraments. To Mass he went perhaps twice a year. The parish church is so far off. Two hours and a half on horseback. The roads always bad, sometimes dangerous, and his health so frail. When the missionary perchance came to say Mass in the place itself, our innkeeper found no time to go to the chapel. In the meantime he grew worse. One day the priest, who wished him to straighten out his affairs with his God, before he left, suggested to a friend of the sick man the following means, which consisted in this, that he should tell the innkeeper to promise to the poor in honor of St. Anthony an alms-offering according to his means, and "all shall fare well." The proposition was made, and our innkeeper was glad to find such an easy way out of his difficulties. Some time later on he met his friend, and taking him by the hand, he said, cheerfully: "Your remedy deserves the first place in all apothecaries. I am feeling much better, and I think I shall soon be out of all danger. But I also found that my conscience is in a bad state, and I am going to attend to that." Today he is a model Christian. He acknowledges that he owes his conversion to the powerful intercession of St. Anthony. —(Translated from the "*Revue du Tiers—Ordre et de la Terre-Sainte*," by Fr. G. S., O. F. M.)

—DEATH is the punishment of sin, the end of all our troubles, and the beginning of all joy.—*R. P. de Ravignan.*

—LORD JESUS, may Thy will be done; but with no "ifs," no "buts," and with no exceptions.—*St. Frances de Chantal.*

## **St. Francis Seraphicus College.**

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S announced in the last issue of the MESSENGER, the month of April was ushered in for our students by a competition in English composition. Though the subjects assigned to the various classes were not the easiest, the result proved very gratifying. Prizes were awarded to the following students: I. Class, Leonard Blank and Silverius Linfert; II. Class, Paul Fiedler; III. Class, Anthony Hurtig; IV. Class, Sylvester Bannister; V. Class, Edward Menke.

In the course of the month the Literary Circle again favored their fellow-students with a display of their debating abilities. In this instance the members of IV. and V. Class gave evidence of diligent historic research while discussing the relative merits of the two great Generals, Caesar and Alexander the Great. Another most enjoyable event of the past month was a reading from Shakespeare's "Hamlet," with which our well-known missionary, Fr. Flavian, entertained the students. Fr. Flavian is quite conversant with Shakesperian literature, and by his lucid interpretations he led his hearers irresistibly to a better appreciation of the genius of the Bard of Avon. We look forward with pleasure to the day that may offer again such an instructive entertainment.

Holy Week brought a few days of vacation, which the Rev. Rector, Fr. Urban, spent in Allegany, N. Y., conducting the annual retreat for the students and seminarians of St. Bonaventure's Seminary.

Prominent among our welcome visitors of the past month were the distinguished Franciscan historian, Fr. Zepherin Engelhardt, O. F. M., an alumnus of our college; Fr. Ludovico, O. F. M., missionary from Pittsburg, accompanied by Rev. Balangero; and Rev. Alfred, C. P., from Chicago.

During the month of May special devotions in honor of Our Blessed Mother will be held daily in the college chapel.

The nine Tuesdays in honor of St. Anthony are being observed as usual by our students, and needless to say, their many kind friends and benefactors are not forgotten in this favorite devotion.

With the approach of First Communion day in the various parishes, the all-important question of vocation will occupy the mind of many a boy who now must bid farewell to the parochial school, and our college will undoubtedly receive its usual share of applicants. It may not be amiss, therefore, to repeat what has been mentioned on various previous occasions. Ours is a private college, in so far that it is intended only for aspirants to the sacred priesthood in the Franciscan Order. Under the circumstances it must depend largely on the kind benefactions of

friends, and in justice towards these benefactors we must be discriminating in the acceptance of students. The prospective student should have passed the ordinary grades of the parochial school, and must, furthermore, adduce a testimonial from his pastor or some other reliable person. Any boy possessing the required mental and moral qualifications will find no barrier in the lack of material means.

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### Book Notices.

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FR. PUSTET & Co., the well known publishers, New York and Cincinnati, have sent us the following new publications:

1. HANDBOOK OF CANON LAW for Congregations of Women under Simple Vows. By D. I. Lanslots, O. S. B. Octavo, cloth, \$1.25 net.—In order to put an end to the many doubts and difficulties which frequently had arisen between Bishops and Superiors of religious communities of women, Pope Leo XIII., of blessed memory, promulgated on December 8, 1900, his famous constitution "*Conditae a Christo*," in which he determined on the one hand the rights of the Bishop in regard to Institutions of simple vows, whether diocesan or non-diocesan, and on the other hand, the rights and duties of Superiors towards the diocesan authority. This document, and its supplement, the "*Normae*," issued by the Sacred Congregation of Regulars, now constitute the sources of canonical legislation as applying to congregations of simple vows. A copy of this valuable "*Handbook*" should be *in every religious house*, in order that its members be properly informed about their respective duties, as well as their rights and privileges.

2. SELECTED SERMONS. By Rev. Christopher Hughes, Pastor of St. Mary's Church, Fall River, Mass. Octavo, cloth, \$1.00 net.—These twenty-five sermons on various subjects, thoroughly practical and instructive, will not only be helpful to the Rev. Clergy, but also to laymen living in places where Catholic services are held but seldom.

3. A SHORT AND PRACTICAL MAY DEVOTION. Compiled by Rev. Fr. Clementine Deymann, O. F. M. Octavo, paper covers, 20 cents net.—This being the sixth edition of this practical little "*May-Book*," speaks well for its intrinsic merits and thorough usefulness. The meditations, one for each day, are short reflections on the principal truths of our Holy Faith, and on the virtues exemplified in the life of the Blessed Virgin Mary.

4. MANUAL OF THE SODALITY OF THE B. V. MARY. Price 40 cents net, cloth-bound, 16o.—This is a new edition of the old and well-known little "*Manual*," printed in larger and clearer type than its



predecessors. Besides containing the advantages, rules and customs of the Sodality, it supplies most suitable and abundant prayers and hymns to make the monthly meetings both devotional and attractive.

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The following new publications are fresh from the press of BENZIGER BROS., New York, Cincinnati and Chicago.

1. BETWEEN FRIENDS. By Richard Aumerle. Bound in cloth, octavo, price 85 cents.—We heartily welcome the author of this interesting story, and predict for him a successful future. As a new writer of stories for our young people, he shows no mean skill, and he is sure to gain the favor and appreciation of the "boys" whom he portrays in such a splendid and accurate manner. The "home-sick lad" arouses our sympathy and condolence. This story can be recommended as one of the best of its kind.

2. ROUND THE WORLD. A series of interesting illustrated articles on a great variety of subjects. Volume VI. With 87 illustrations. Octavo, cloth, \$1.00 net.—The present volume contains the following entertaining and instructive articles: "Squirrels as Pets.—Italy's Beautiful Lakes.—The Culture of Rice.—Where Rubies are Found.—Iron Famine.—Afloat with the Sea-Goers.—Folklore of Italy.—The Cliff Dwellers.—Some Unknown Surgeons.—Handling Mail for Millions.—Gem Lore."

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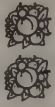
CHAPLET OF THE HOLY GHOST. To be had from the Rev. Fr. Superior, St. Anthony's Mission, Mendocino, California. Price 10 cents.—This is so salutary "an exercise" in honor of the Holy Ghost, that the late Pope Leo XIII. granted to its public as well as private recital both plenary and partial Indulgences. By it the Faithful are well provided with an easy, simple and profitable method of practising devotion, especially the *Public Novena* to the Holy Ghost, which this year begins May 21st and ends on the 29th, the Vigil of Pentecost.

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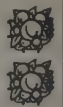
ST. LOUIS, KING OF FRANCE. By Father Thaddeus, O. F. M. Catholic Truth Society, London. Price, one penny.—A short but well written sketch of the life of the great Patron of the Third Order, the saintly King who was born in France 1215, and died 1270, amidst the ruins of Carthage, Africa, while on a crusade to the Holy Land.

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A new translation of ECCLESTON'S CHRONICLE OF THE COMING OF THE FRIARS MINOR TO ENGLAND, by Fr. Cuthbert, O. S. F. C., is shortly to be published by Sands & Co., London. The work will be enriched by numerous notes and a preface, illustrating and developing Eccleston's story of the early Franciscan Friars and their foundations in the English Province.



## Chronicle of the Order



**Rome.**—The official organ of the Holy See (*Acta Pontificis Maximi*) of March 11th, contains in a special supplement the particular rules and regulations to be observed during the "Vacancy of the Holy See," and at the "Papal Election." In the Bull *Commissum Nobis* of January 20, 1904, which formally abolishes the "Veto" of civil powers, the Holy Father, with characteristic clearness and vigor, says:

"Wherefore, in virtue of holy obedience, under threat of divine judgment and pain of excommunication reserved in a special way to the future Pontiff, We prohibit all and several the Cardinals of the Holy Roman Church, and likewise the secretary of the Sacred College of Cardinals, and all others who take part in the conclave, to undertake the office of proposing the "Veto" or "Exclusive," even under the form of a simple desire, or to make known this "Veto," however it may have come to their knowledge, to the Sacred College of Cardinals either taken as a whole or to individual Fathers or Cardinals, whether in writing or orally, directly and proximately or indirectly and through others. And it is Our will that this prohibition be extended to all interventions above mentioned, and to all intermediations whatsoever, by which lay powers of whatsoever grade and order seek to intrude in the election of the Pontiff."

The Holy Father demands absolute freedom of the manifestation of the life of the Church by the removal of all outside interference, and he goes on to admonish the Cardinals that, being free from all worldly considerations, they should elect *the one* who in their judgment is best qualified to promote the honor of Almighty God and to guide and lead His Holy Church safely and steadily.

—In the year 1209 our holy Father, St. Francis, together with his first disciples, made his religious profession in the hands of the then gloriously reigning Pope Innocent III., and received from him the approval of his Order. Hence the Order of Friars Minor can celebrate the seventh centennial of its foundation this year.

The great work of St. Francis was to protest by word and example against the luxury and indifference of the society of his time. His example in embracing a life of severest poverty was all the more striking in that he was the son of a rich family and had been reared in an atmosphere of luxury and trained in mercantile pursuits. The Saint's first disciple was likewise a rich merchant of Assisi. So powerfully did St. Francis preach the gospel of poverty that at the first general chapter of his Order, held but ten years after its foundation, more than five thousand friars were present.

In the Saint's lifetime his associates had made their way into the principal countries of Europe, and also had made attempts to evangelize the Mohammedans of Africa. This missionary zeal did not die with the founder, for with the opening up of the new world the Friars Minor, as St. Francis in his humility called the members of his Order, were found foremost in the work of civilization. They entered the present territory of the United States early in the sixteenth century.

The latest statistics published in the official *Acta Ordinis Minorum*

of March, this year, shows that the Order of *Friars Minor* numbers 16,894, of which 8,403 are priests. Of *Poor Clares* there are 11,329 living in monasteries with strict enclosure. To these must be added 1,537,016 Tertiaries, of which number 47,405 belong to religious communities. Thus there are altogether 1,565,239 members of the three Orders subject to the jurisdiction of the "Minister General of Friars Minor" proper.

How many members the Order of the Friars Capuchin and the Friars Minor Conventual have, we are not in a position to know; but we are probably not far from the point if we concede to both these branches a total membership almost equaling that of the *Friars Minor*.

—(Correspondence, April 5, 1909.)—The Feast of St. Patrick was celebrated in a most solemn manner at the famous church of St. Isidore's. The Most Rev. Archbishop Seton celebrated the solemn Highmass. The Very Rev. David Fleming, O. F. M., preached the panegyric of Ireland's Apostle, and His Eminence Cardinal Cassetta gave benediction of the Blessed Sacrament in the evening.

—On March 18th solemn Requiem services were held at the church of the Friars Capuchin in the Piazza Barberini for the Most Rev. Bernard Christen, ex-Minister General of the Franciscan Capuchin Order, who departed this life March 11th, in Switzerland. The three branches of the Franciscan Order were well represented, to show their fraternal love and high esteem for the deceased Religious. The Most Rev. Fr. Minister General of the "Friars Minor," Dionysius Schuler, sang the solemn Requiem Highmass, assisted by the Very Rev. Joseph Kaufmann, Definitor General, as assistant priest; the Very Rev. Serafino Cimino, Definitor General, as deacon, and the Rev. Amandus Sulzboeck, private secretary to the General, as sub-deacon. The students of St. Anthony's International College served as Acolytes, and rendered the chant which was pronounced exquisite by everybody. The Rev. Fr. Ignudi, President of the Friars Conventual International College, read the funeral eulogy for the deceased in the name of the Minister General of the Friars Conventual. Cardinal Vivies y Tuto, O. S. F. C., several Bishops, Monsignori and many priests were present at the impressive functions.

—The Beatification of the *Venerable Albert of Pisa*, one of the companions of St. Francis and the third Minister General of the Franciscan Order, may shortly be expected. This saintly Friar was sent to England soon after Brother Agnellus, but at the General Chapter held at Assisi by St. Francis, he was elected Minister of the Province of Germany. In the year 1233, on the death of blessed Agnellus, he was appointed Provincial of England, an office which he filled with remarkable prudence and ability. So great was his reputation for holiness and administrative power that he was chosen, in 1339, to succeed Brother Elias in the government of the entire Order. A few months after his election, however, he was called to his eternal reward.

**China.**—The recent statistics of the nine Vicariates Apostolic in charge of the Friars Minor in this country show a considerable growth in the Catholic population during the year 1908. The number of Catholics in 1907 stood at 146,575; since then they have increased to 158,170. This denotes progress, but when it is remembered that the



portion of China over which these Vicariates extend, contains a pagan population of 83,000,000, it must be acknowledged that the success achieved is relatively insignificant. That the conversion of the Chinese people proceeds so slowly is not to be attributed primarily to the attitude of the natives towards Christianity, but to the paucity of missionaries, and the difficulties in the way of establishing churches and catechising centers. From the reports of the different Vicars Apostolic it appears that generally speaking the people are not ill-disposed towards Catholicity, but they require a great deal of sound instruction before they obtain a practical grasp of our Holy Faith. With the few missionaries for such an enormous task greater results cannot be quickly achieved. Another reason is the lack of funds, without which the poor missionaries cannot accomplish much, even in China. This is a hint to our well-to-do subscribers, among whom there are certainly some who possess a generous heart and an open hand for the poor Catholic Missions in China. Any alms for these Missions, no matter how small, sent to "*St. Francis Monastery, care of Bro. Meinrad, O. F. M., 1615 Vine St., Cincinnati, O.,*" will be forwarded to our Fathers in China.

—The Rev. Fr. Arsenius Mullin, O. F. M., of Montreal, Canada, belonging to the Province of St. Peter in France, arrived at Hankow, China, on February 22. He was ordained January 10, this year, is 28 years old, and will begin his apostolic labors here, teaching English at the Franciscan College at Wuchang, and learning the native language.

**France.**—The *Poor Clares* of Puy, by virtue of the infamous anti-religious laws of this country, have recently been driven from their convent and forced to seek refuge in a foreign land. The convent in question was founded by St. Colette, who resided in it for some time. A touching letter of sympathy has been addressed to the Mother Abbess by the Bishop of Puy. In forcible language it points out the pitiable situation brought about by the inhuman procedure of the government. "Poor Sisters," writes the Bishop, "you were undoubtedly a menace to the powers that be; the Republic was in danger! Cost what it might, your convent must be seized and you must be cast into the streets. Nearly all of you are sick and broken down with old age. You have neither shelter nor resources, but what does that matter! Human pity is only a religious virtue; it does not exist amongst those who have lost the Faith. Irreligion and cruelty are two words which are becoming more and more synonymous."

**England.**—One of our esteemed exchanges brought the following item last month, copied very probably from an English paper. We are sure it will interest our kind readers as well as it did us.

The public procession of the Blessed Sacrament which forms part of the celebrations of Eucharistic Congresses was forbidden by the government in London last autumn at the bidding of the Protestant societies on the plea that it was of doubtful legality and that it might lead to a breach of the peace. Yet on a recent night in Manchester such a procession took place as the closing function of a great mission give in St. Patrick's parish, without its legality being called in question or any disturbance arising. The Blessed Sacrament was borne through the grimy streets adjoining the church by Father Hennessy attended by

Fathers Power, Fitzjames and Simpson, S. J., who have given this great mission at which 2,300 people crowded into a church which seats 1,800. The canopy was carried by Franciscan Tertiaries and all the processionists carried candles with French shades. "Some two thousand women, many of them bearing traces of grinding poverty and some carrying babies in their shawls," says an account which has been sent to us, "led in the long line of light and were followed by a thousand men and the brass band of St. Patrick's. The Rosary was taken up with great vigor and hymn after hymn was sung. Quite spontaneously the poor Catholics of the neighborhood had filled their windows with religious emblems and burning lamps which transfigured the face of the wilderness of brick, and testified to the strength of the Catholic faith in the gloomy recesses of poverty-stricken Manchester. The vast crowds were marshaled more easily than any children by Fathers Dunleavy, Mackey and Lawless, without the aid of a single policeman. The scene was one that will live forever in the memory of the good people of St. Patrick's and the whole of the surrounding district; and the remembrance of it will be strengthened by the flash-light photographer, who for a moment illumined the darkness and showed the intense earnestness of the faces of the adoring worshipers of the Real Presence. It was, perhaps, as Father Power said, the most public homage ever offered in England to our Eucharistic Lord since the days of the Reformation."

**Switzerland.**—The Most Rev. Bernard Christen von Andermatt, Titular-Archbishop of Stauropolis, and former General of the Franciscan Capuchin Order, passed away, fortified with the last sacraments, at 5:45 p. m. on March 11th, in the Institute of the Sisters of the Holy Cross at Ingenbohl, Switzerland. His peaceful death came after a lengthy illness, borne with great fortitude and heroic patience, an example for all. The Holy Father had sent his special blessing.

Father Bernard was born at Andermatt, Switzerland, on July 24, 1837. He entered the Capuchin Order in 1856, and held positions in Luzerne as Novicemaster from 1864 to 1874, and as Guardian in 1883; in Zug (Lector of Philosophy 1862, Vicar and Preacher 1882); in Solothurn (Preacher 1874-79); Definitor, 1876; Provincial, 1879. He was elected General of the Capuchin Order at the Chapter General held in Rome in 1884, which position he filled for twenty-four years with great administrative ability and success. Under his guidance the Capuchin Order, with its many missions in heather countries, made rapid progress. He was the first General of the Order who visited all the monasteries and provinces of the Order in person. The monasteries and provinces of the United States were visited by him in the year 1891. After the General Chapter of 1908 he retired to Switzerland, but not before he had been raised to the Episcopal dignity by the Order of the Holy Father Pius X., as a reward for the many and great services he rendered to the Church in general and the Capuchin Order in particular. The solemn funeral services took place on Monday, March 15, at 9:30 a. m., in the church of the above named Institute. The interment was made on the 16th, at 9 a. m., in the Convent Church at Wesemlin, Luzerne. R. I. P.

**United States.—Cincinnati, O.**—The Rev. Fathers, belonging to the



Missionary-Band of our Province, were busily engaged ever since the beginning of Lent with preaching Missions and conducting Retreats in various parts of the country. On Easter-Sunday the Fathers Vincent Trost, Apollinaris Grabher and Flavian Larbes opened a two-weeks' Mission at Sacred Heart church, Camp Washington. The same Fathers preached a Mission at St. John's church, this city, from April 25th to May 9th. At the same time the Rev. Fathers Isidor Veerkamp, Angelus Hafertepe and Herculan Zeug conducted a Mission at St. Francis of Assisi church.

—The venerable old parsonage of St. John's congregation, on Bremen St., in which the first Fathers from the Tirol, the founders of our Province, lived for many years and in which several of them died a happy death, was recently torn down to make place for the south wing of the splendid new school building erected 1895. The same building was also during several years the headquarters of ST. ANTHONY'S MESSENGER, and the present editor spent many joyful and happy days in the cozy old house, the memory of which will never fade from mind and heart.

—The annual public devotion of the "Nine Tuesdays" in honor of St. Anthony of Padua began April 13th at the Franciscan monastery and novitiate, Mt. Airy, O. Every Tuesday there is Highmass at 8 o'clock, and solemn Vespers, beginning at 2:30 p. m., followed by special devotions and the exposition and veneration of a precious relic of the great Saint. Many devout clients of St. Anthony make the journey to Mt. Airy regularly every Tuesday as a sort of pilgrimage.

**Lafayette, Ind.**—On Sunday, April 25th, the handsome new school of St. Boniface congregation, of which the Rev. Fr. Leonard Nurre, O. F. M., is the efficient pastor, was solemnly dedicated. The large and commodious structure is situated west of the church where the old parsonage stood formerly. The school building south of the church will be remodeled and used as a parsonage. We hope to be able to give an adequate description of the new school in our next issue.

**Evansville, Ind.**—The Feast of the Annunciation of the B. V. Mary was a day of rejoicing at the monastery of the "Poor Clares" in this city. Two novices made their solemn profession, viz., Sister M. Paschal, of the Most Holy Eucharist, formerly Miss Mary Argast, of Owensboro, Ky., and Sister M. Gabriella, of the Visitation, formerly Miss Margaret Greene, of Boston, Mass. The former was received into the Cloister (Choir Sister), and the latter as an Extern Sister. The ceremony of profession took place about 9:30 a. m., and was conducted by Rev. E. F. McBarron, assisted by Rev. A. J. Rowlinson and Rev. A. E. Schellenberger.

The "Poor Clares" follow in all its rigor the first rule of St. Clare, given her by St. Francis himself. Their time is chiefly spent in prayer and meditation, apart from which they are employed in manual work, such as making sacred vestments, altar linens and all kinds of needle work. They pass many hours at the foot of the altar, praying incessantly not only for themselves, but also for all mankind, and especially for their benefactors.





## If Miracles Thou Fain Would'st See.

(Thanksgivings for favors obtained should reach us before the 15th of the month to secure insertion in the next number.)

*New York City, March 17, 1909.* Sincere thanks to the S. Heart of Jesus, the B. V. Mary and dear St. Anthony for obtaining a suitable home.

A. M. H.

*Portales, N. Mex., March 17, 1909.* For being reinstated in my position and thus procuring sufficient sustenance, I return my sincerest thanks to dear St. Anthony.

A. M.

*Allentown, Pa., March 19, 1909.* I wish to give public thanks to the Sacred Heart of Jesus, Our Blessed Mother and St. Anthony for having obtained a great temporal favor. Enclosed find promised alms for St. Anthony's Bread.

A. —.

*Calumet, Mich., March 21, 1909.* Enclosed please find an alms for the Poor Students, promised over two years ago if I should secure a suitable position to better myself. I feel happy to write you that I have been fortunate to secure a most desirable position as stenographer. Mother and myself are grateful to dear St. Anthony, and beg you to publish our sincere thanks.

M. K. and R. K.

*Norwood, O., March 26, 1909.* I wish to return public thanks to the B. V. Mary, St. Joseph and St. Anthony for the recovery of a person who underwent a difficult operation.

C. R. J.

*Crafton, Pa., March 30, 1909.* Sincere thanks to dear St. Anthony for his obtaining good health for my little girl who had been suffering with severe heart trouble.

M. D.

*Olean, N. Y., March 31, 1909.* Enclosed alms is in thanksgiving to the S. Heart of Jesus, the Immaculate Heart of Mary and St. Anthony for relieving my good mother of a severe pain in the hip.

M. M.

*Goldfield, Mo., March 31, 1909.* For the following favors received through the intercession of dear St. Anthony, I return sincere thanks, and enclose alms: For the restoration of my health after an operation, for the cure of my husband's thumb injured in a mine acci-

dent, and for good health of my little girl after having a dangerous cold.

P. O'M.

*La Salle, Mich., March 31, 1909.* For the obtaining of a good position, asked for last July, I am very grateful to dear St. Anthony.

L. S.

*Santa Fe, N. Mex., April 1, 1909.* For retaining my position after the old firm I had been working for sold out, I am very grateful to dear St. Anthony, for I am the only one of the old employees kept by the new firm.

F. V.

*Venice, O., April 3, 1909.* Please accept enclosed alms in thanksgiving to dear St. Anthony. It was promised over a year ago if a part of a large debt should be paid.

J. F.

*Galveston, Tex., April 4, 1909.* For relief in nervousness and preventing a sore affliction getting worse, I return sincere thanks to St. Anthony and enclose promised alms.

H. M. W.

*Columbus, O., April 5, 1909.* I sincerely thank St. Anthony for helping me in collecting quite a sum of money due me for rent.

J. D.

*Butte, Mont., April 5, 1909.* For the recovery of my sister from a serious illness, I send you the promised alms in thanksgiving to St. Anthony.

W. M. H.

*Chicago, Ill., April 6, 1909.* Enclosed find alms promised for St. Anthony's Bread in thanksgiving to the Holy Family and St. Anthony for the unexpected recovery of part of the money I had loaned out about six years ago, and of which I was unable to collect either the interest or the principal.

B. B.

*Mikwaukee, Wis., April 12, 1909.* Suffering from an acute attack of quinsy, I placed a relic of Bl. Mother S. Barat and a badge of the S. Heart on my throat, asking the Our Lord to help me. Thanks to the S. Heart of Jesus, St. Anthony and Bl. Mother Barat, I soon recovered.

M. McG.

*Chicago, Ill., April 12, 1909.* Enclosed alms was promised St. Anthony if a certain sum of money was received. The

favor was granted, for which I am exceedingly grateful, as it relieved me of a great deal of worry.

*Cincinnati, O., April 14, 1909.* Sincere thanks to the S. Heart, B. V. M., St.

Joseph, St. Anthony and the Poor Souls for the partial granting of a spiritual and temporal request. I enclose alms for the Poor Students.

M. E. Z.

*Besides the above, the following "thanksgivings for favors" have been received:*

F. C., Negaunee, Mich.—L. C. G., Rock Island, Ill.—L. M. W., Peoria, Ill.—M. C., Yankton, S. D.—L. F., Dayton, O.—C. G., Cincinnati, O.—K. McG., Colorado Springs, Colo.—J. R. Calumet, Mich.—C. D., Washington, D. C.—M. S., Elizabeth, N. J.—M. L., Westbrook, Me.—M. M., Artesian, S. D.—N. McS., Calumet, Mich.—M. H., Indianapolis, Ind.—K. R., Radersburg, Mont.—M. H., Boston Harbor.—H. C., Toledo, O.—J. J. McG., Providence, R. I.—F. C. McC., Chicago, Ill.—M. C., Denver, Colo.—C. R. S., Lovett, Pa.—M. S. D., Manhattan, Ill.—A. T., Calumet, Mich.

## Monthly Intentions.

*Recommended in a Special Manner to the Intercession of St. Anthony and to the Prayers of His Devoted Clients.*

Peace and contentment for a religious.—God's blessing and direction in important undertakings.—To obtain good and steady employment.—Cure of a sore leg.—Cure of various ailments.—For the health of a mother.—Cure of serious throat trouble.—For the welfare of a family.—For the reform of two sons.—Speedy sale of property.—To obtain good tenants.—Protection against enemies.—That a son may be restored his speech.—Restoration of eyesight.—Conversion of several persons.—Sale of land.—Restoration of health for many persons.—A safe confinement.—To obtain money due.—To obtain a good business opportunity.—Cure of rheumatism and kidney trouble.—Success in studies.—Protection against fire and storms.—Means to pay debts.—For several persons to make their Easter duty.—The grace of charity and truthfulness for two persons.—That a family may return to the church.—A favor for a congregation.—That a sister's mind be restored.—To overcome an evil and disagreeable temper.—For a knowledge of the will of God in the choice of a vocation.—Reform of many persons, grace to avoid evil company, become temperate and return to the practice of their religious duties.—Assistance for the poor Catholic Indian schools.—Many special, spiritual and temporal intentions.—All intentions recommended to the "Pious Union of St. Anthony."—All intentions placed at the foot of the statue of St. Anthony in our oratory.—All readers, contributors and zealous agents of ST. ANTHONY'S MESSENGER.—The First Communicants.—Conversion of sinners.—The Poor Souls.

## Days of Indulgences in May.

On the 13th. St. Peter Regalatus, Conf. I. O.

On the 17th. St. Paschal Baylon, Conf. I. O.

On the 19th. St. Ivo, Conf. III. O.

On the 20th. The Ascension of Our Lord—St. Bernardine of Siena, Conf. I. O.

On the 30th. Pentecost. **General Absolution.** St. Ferdinand, King, Conf. III. O.

On the day of the monthly meeting for the members of the III. Order who have confessed, received, visited the church, and prayed for the Holy Father's intentions.

One other day which they might select, each month, on same conditions.

As often as they recite the Franciscan Crown or Rosary.

As often as they recite the "Our Father," "Hail Mary," and "Glory be to the Father," etc., five times for the safety of the Church, and once for the intentions of the Sovereign Pontiff.

**Monthly Patron: ST. PETER REGALATUS.**